

A FULL
CONFUTATION
OF THE
COVENANT,

Lately Sworne and Subscribed
by many in Scotland;

in my hands
Delivered in a Speech, at the Visitation of
Downe and Conner,
Held in Lisnagarvy the 26th. of September,
1638.

Published by Authority.

*My sonne, Feare the Lord, and the King, and be not with
them that are Seditious. Proverb. 24. 21.
For Rebellion is as the sinne of Witchcraft. 1 Sam. 15. 23.*

LONDON,

Printed by John Raworth, for George Thomaston and Octavian
Pallen, and are to be sold at the Rose in St. Pauls Church-yard.

1639.

COMMITTEE

Report of the Committee
on the subject of the
proposed new system of
the law of the land



After the names of the Clergie were called, the Visitor spake in this manner;

AND now (my brethren of the Clergy, and all you Gentlemen of the Laity) I intreat your attention while I shall expresse my self in some things that concern my Pastorall charge. Some things I have to say that concern the Clergie onely, Some things that concern the Church-wardens, And somewhat that doth concern both the Clergie and the Laity.

As for you of the Clergie, There is generally a great fault in you in the neglect of Catechizing: You know that you are bound to it by the Canons of the Church, bound by an act in my first Visitation, and though ye regard neither of these, as I know many of you do not, yet consider I beseech you that ye are bound to it in conscience; for Catechizing is the easiest and most profitable way of instruction. The Apostle calls it *the doctrine of the beginnings of Christ*, which must be layed before a man can be led forward unto perfection. It is milk for babes, whereas preaching is meat for men that are of age, who have their wits exercised to discern both good and evil. But you cannot abide to give milk, and are all for strong meat, albeit there are many of you who are not well able to chew it. This is the true cause of the ignorance of the people, for they

Heb. 6. 1.

Heb. 5. 14.

not having been instructed in the grounds of Religion, are not able to understand any part of a Sermon. It is one of the great stratagems of our adversary the devill, that when he cannot draw men wholly from the service of God, he makes them to single out some part of it and to magnifie that with a neglect of all other parts; as namely Preaching amongst you, which is grown to that esteem that it hath shuffled out of the Church, both the publique prayers which is the immediate worship of God, and this duty of Catechizing: and is now accounted the sole and onely service of God, the very *Consummatum est* of all Christianity, as if all Religion consisted in the hearing of a Sermon. Unto whom I may say in the words of the Apostle, *what is all hearing? Is the whole body an ear?* Or tell you in the words of a most Reverend prelate, That if you be the sheep of Christ, you have no mark of his sheep, but the ear-mark. And therefore to conclude this point, If you will will not hereafter make conscience of this duty of Catechizing; Then the conscience of my duty will inforce me to proceed against you according to the Canons of the Church.

As for the Church-wardens I have a double complaint against them; One, That whereas by their place they are to look unto the fabrick of the Church, the greatest part of your Temples are kept no better then Hog-styes. I know that it is one of the mysteries of iniquity in their Religion, that God is most purely served, when he is worshipped slovenly, in a poor and homely cottage: and that any cost is too much to be bestowed upon Gods service. They are much like unto the officers of *Julian* the Apostate

Apostate, who when they saw the stately vessels of the Temple, cryed out, *En qualibus vasis ministratur Mariae filio?* what stately plate is this for the Carpenters sonne? But my second complaint is yet greater. They are bound by their Oath to present all known disorders within their Parish, especially them who do not repair unto the Church to hear Divine service, and to receive the Sacrament according to the orders of this Church; Yet they present none at all: And indeed the Church-wardens, especially in the *Aids* and *Claneboyes*, are of all others the most disorderly men, the very ring-leaders of the separation, and it is for that cause they are chosen, that others may not be presented. So that it seems unto me that too many of them in Scotland have entred in a mutuall bond to defend one another by Arms: So their fellows in this Diocese have entred in a mutuall bond to defend one another by their Oathes. But, here I tell them plainly, that I will proceed against them, First, for the neglect of the repair of their Churches, Next, for their non-conformity, Thirdly, for not presenting notorious offenders, And lastly, for their perjury. And if they think my authority too weak to overtake them, in regard of the great Patronage and countenance they have, I will deliver them over unto a Court that is able to deal with them.

My last complaint will hold me longer. It strikes both against the Clergy and the Laity, for their generall non-conformity, and disobedience unto the Orders of this Church. You of the Clergy have all Sworn, subscribed and promised absolute conformity; And yet when you come amongst your people,

you slide back, and for a colour of obedience, read some part of the Service, it may be the Lessons, and a few Collects, as if it were left unto your power to mince the Service of God, cutting and carving upon it as you please. I must tell you that those who will not be tyed, neither by oaths, Subscriptions, nor promises; There is nothing will tye them, but a coercive power.

But, they of the Laity are yet worse, they will hear no prayer at all. While divine Service is reading, they walke in the Church-yard, and when prayer is ended, they come rushing into the Church, as it were into a Play-houſe, to hear a Sermon. But ere it be long, I hope a course shall be taken, that they who will hear no prayers, shall hear no Sermon. I know that the thing which doth encourage you in this your disobedience, is the present Insurrection in *Scotland*. You think (and some of you do not stick for to speak it) that they will inforce the King for to yeeld unto all their demands, and amongst the rest procure unto you a liberty to live here as you list: But deceive not your selves; for howsoever in *Scotland* some thinke themselves strong enough to resist their Prince, yet (I thanke God) you are not so many here, but the Kings Laws and authority is well able to overtake you. And be assured that their insolent opposition against our most Pious Prince, will make you that are of their Faction to be more narrowly look'd unto here, then otherwise you would have been: for now, that our neighbours house is on fire, it is high time to look to our own. And surely, methinks, that if there were in you, a sparke of the fear of God, and of true loyaltie unto the King, the rebel-

rebellious proceedings of these men would put you out of love with their Religion. For I perswade myself, that when you were first leavned with their doctrine, you did little think that their aim was Rebellion; But did conceive (as sometimes I my self did) that they did all out of conscience, and were men free from violence, or the least thought of disloyalty; But now behold their proceedings, and judge them by their fruits.

You may perceive how that Sect since the first beginning of it (which is not much above Fourscore years, in the Raig of *Q. Mary* of England) hath proceeded from evill to worse, by Six degrees. At first they did only manifest a dislike of Episcopall government, and some Ceremonies used in the Church of England, as liking better of the government of Geneva, which was devised by Master *Calvin*, and that cunningly enough for the state of that Republick, which being popular, could not brook any other government of the Church; but that which is popular also. And yet I must tell you that Master *Calvin* wanted nothing of a Bishop, but only the title. For the Church of Geneva is not a Parochiall, but Diocesan Church consisting of divers parishes which make up one great Presbytrie, and he all the dayes of his life was moderator thereof; without whose consent, no Act neither of Ordination nor Jurisdiction was done. And so likewise M^r. *Beza* for ten yeers after the others death, held the same place of government, untill *Danew* set him beside the cushion, and procured the Presidency to go by turns. In the next place from dislike they proceeded to contempt of Episcopall government, and this (if

Ad Rogatiorum.

Ad Pupianum.

ye will beleewe St. *Cyprian*) hath been the very beginning of all heresies and Schismes; *Initia Hæresium* (saith he) *& ortus Schismaticorum hæc sunt, ne præpositum superbo tumore contemnunt.* And againe, *Vnde Schismata & hæreses ortæ sunt nisi dum Episcopus qui unus est & Ecclesiæ præest, superbi quadrundam presumptione contemnitur: & homo dignatione Dei horretus, ab indignis hominibus iudicatur.* In the third place from contempr they did proceed unto open disobedience unto all the Orders of the Church: And (like those of whom *Nazianzen* speaks) would be pleased with nothing but what did proceed from their own devising, esteeming him the holiest man, who could find most faults. From disobedience they did proceed unto Schisme and open separation, accounting themselves only to be the brethren and Congregation of Christ and all others who are not of their faction to be the children of this world. From Schisme they proceeded to heresie; For it is most true which *S. Jerome* did observe, that *Omne Schisma gignit sibi hæresin*, Every Schisme doth devise unto it self a heresie, some false doctrine or other to maintain their separation: And these men have devised not a few, and some that have been condemned by ancient Councils and Fathers, as namely, *Epiphanius* reckons among the condemned heresies of *Aerius*, that he maintained there was no difference between a Bishop and a Presbyter, and that all let Fasts are unlawfull, Jewish and Superstitious. And is not this the doctrine of these men? But, lastly their disobedience Schisme and heresie have now drawne them into open Rebellion, and I wonder whither will they go next? For I am deceived if they have not yet a further

ther journey to go, and that they cannot subsist untill they arrive at pure Anabaptisme; From which they now differ but a little. And surely if any of you will read the History of the Anabaptists, you will finde that their proceedings were a great deal more moderate, and Christian-like, then these mens are. This is the just judgement of God, that they who run out of the Communion of the Church, should likewise run out of their own wits.

I beseech you therefore to consider their wayes, and how that if you do not break off company, they will shortly lead you into Rebellion. For mine own part I professe that the first thing that made me out of love with that Religion (besides their grosse hypocrisie) was their injurious dealing with Kings, who are Gods Vice-gerents here upon Earth, which I observed both by their doctrine and by their practice, and I will now give you a briefe taste of both. As for their Doctrine, you know they take from the King all authority in causes Ecclesiasticall, and will not allow him to do these things which the good Kings of *Judah*, and the godly Emperours of the Primitive Church did. Yea, they will not allow them to present or nominate a Minister to a Benefice, nor to give a Vote in a Generall Assembly, except (forsooth) the King be a Lay-elder; nor yet to make any Lawes concerning matters of outward Order and Politie to be observed in the Church: Nay, They have gone further, allowing Subjects to resist their Prince by force of Armes, and in some cases to depose him, yea and to take away his life if he be a Tyrant, and though he be the godliest Prince in the world, he must be esteemed a Tyrant, if it

please the Presbytery to declare him for to be such. So that Kings should be in a farre worse case under the Presbytery, then ever they were under the Pope; For in stead of one Pope, they must be subject unto a thousand.

This is their doctrine. Now I will shew you their Practice, And first how they dealt with that blessed King *James*, while he was in Scotland. They did persecute him in his mothers womb; and when he came unto ripe yeers, they suffer'd him not to enjoy one quiet day, by their Seditious practices: Of a great many I will cull out a few of their attempts, w^{ch} are most notorious; First, when as the King-leaders of that Faction had concluded the state of Bishops to be unlawfull, they sent their Commissioners unto the King, commanding him and his Coancell under pain of Excommunication, to put them downe. Againe, A French Ambassadour being in Scotland, when he was to go away, the King commanded the City of Edenburrrough according to the ancient custome, to entertaine him with a banquet. This charge was given on the Saturday, and the banquet to be on the Munday, and upon Sunday morning some of the factious ministers hearing of it, to crosse his Majesties designs, proclaimed a publick Fast to be kept on that day, and because that the Nobility, the Kings Servants, the Provost and chiefe Citizens of Edenburrrough, did by the Kings direction attend the Ambassadour, they proceeded against them almost unto the sentence of Excommunication. Afterwards when his Majesty was taken prisoner at Reuthen, by some of his treacherous Subjects, intendig thereby to
force

force his Majesty to their owne ends: His Majesty being happily delivered, did with the consent of his three Estates in Parliament, declare that to be a treasonable fact: But the seditious ministers being assembled in Synod, and taking themselves to be the Supream Judicatory, did pronounce that Treasonable fact to be most just and lawfull, threatening with all the sentence of Excommunication against all who did not subscribe unto their judgement therein. They did usually inveigh against the King in their Sermons, and rayle at him in his face, for to bring him in hatred with his owne Subjects; And when some of them were convented before the Councell-boord for so doing, they declined his Majesties authority, alledging that he was no Judge over them in Church-matters. They used ordinarily to proclaim Fast without the Kings privy, especially when some factioners were about to attempt some great enterprize against the King: And then the Ministers were taught all to sing one song, crying out upon the abuses of the Court and State, whereby they set the people a madding. All this you may read more at large in the Kings declaration printed Anno 1585. I will now adde some other of their practises that come within the compasse of my own remembrance. When the Earle of Bothwell was in the act of Rebellion against the King, and had divers times attempted to take away his Majesties life, there were great gatherings in Scotland for the relief of Geneva, then straitly besieged by the Duke of Savoy: The Ministers who were the Collectors, gave a great part of it to maintain the Earle in his rebellion against the King. Afterwards when the

Gawries conspired against his Majesty, and he miraculously rescued by the valour of his Servants; his Majesty desired that there might be a publick thanksgiving in all Churches within the Realme for his deliverance; But divers of the ministers, the ring-leaders of that faction did refuse, and did plainly insinuate that they did neither beleieve the King, nor his Nobles, nor his Servants who were witnesses; that ever there was such a conspiracy; But that it was a plot of the King to murder the *Gawries*. I shall not need to tell you of the 17th day of December: There is none of you who hath not heard in what feare and danger of life the King was then, by an insurrection which was raised by the seditious Sermons of some of these fiery preachers. One thing I cannot omit, how that they called a Nationall Assembly to be held in *Aberdeen*, the King suspecting the event (as he had good cause) and having long before by Act of Parliament all Authority in causes Ecclesiasticall, and particularly for calling of Assemblies, declared to belong to his Royall Person; He sent to inhibit them by open Proclamation, but they would not desist: whereupon being questioned, they declined the Kings authority, contrary to the Lawes of that Kingdome; for which they were indicted, found guilty and condemned of Treason. Yet that mercifull Prince did neither take life nor goods from them; But only banished six of them: And when some of these could not live abroad, upon the acknowledgment of their offence, he not only gave them leave for to returne, but also provided livings for them, And yet one of these who holds both his life and his living by the Kings mercy, is at this day a prin-

a principall Firebrand in this Rebelli n. And thus they used King JAMES, which occasioned him in that golden Treatise intituled ΒΑΣΙΛΙΚΟΝ ΔΕΥΤΕΡΟΝ to protest that he had found more truth and honesty in the barbarous high-land-men, and bloody borders, then ever he did in the men of that Faction.

Thus have I given you a brief taste both of their Doctrine and Practice, concerning the opposing of Princes. But here lest this should be thought a Nationall sinne, and so Jerusalem upbraid her sister Samaria; I will shew unto you, that they of this faction in England had been as deep in this condemnation, but that (God be praised) they had not so much power. And besides that, some there have suffered death for their seditious practises against authority, in seeking to bring in their new Discipline, as *Hacker*, *Coppinger*, and others: You may judge of the intentions and desires of the rest, by their writings. One of them who wrote a Book, intituled, *A Dialogue of white Devils* (which was a most fit Title for these mens Books, for if ever there were white Devils, or Devils transformed into Angels of light, it is in their persons, who under the pretence of Sanctity, labour to bring in all manner of disorder into the Church, and confusion into the Common wealth) That Author sayes expressly, that *If Princes do hinder the bringing in of their Discipline, they are Tyrants, and being Tyrants they may be deposed by their Subjects*. Another, who calls himself *Stephanus Junius*, saith, *It is lawfull for the people by force of Arms to resist the Prince, if he hinder the building of the Church*. A third railes at Queen *Elisabeth*, for exercising that lawfull Authority in causes Ecclesiasticall which was united

Miles &c.

unto her Crown; resembling her unto all the wicked Kings, and others who took upon them unlawfully to intrude themselves into the Priests office: as unto *Saul* for his offering of sacrifice; unto *Ozias* for his burning of incense; Yea, and to *Nadab* and *Abihu* for their offering of strange fire. It is well known how that *Martin* in his first Book threatened fist. And the Authour of the second Admonition, sayes plainly, that *There is many a thousand that desire the same that he doth, and that great troubles will come of it if it be not provided for.* Another of that crew, directing his speech unto the Bishops, saith, that *The Presbytery must prevail: And if it come to passe by that means that will make your hearts to ake, then blame your selves.* I could present unto you a great deal more of such stuffe: but I will onely alledge one passage of Master *Cartwright*, whom for his learning I honour far above all that ever were of that faction, he saith that the Church is not in the Common wealth, but the Common wealth in the Church, and therefore, as a wise man will not frame his house to his hangings, but his hangings to his house: So the Church is not to be fitted unto the Common wealth, but the Common wealth unto the Church. Whereupon it will evidently follow, that as in his opinion there ought to be a parity in the Church, so likewise a parity in the Common wealth: so that it is more then manifest that the thing which they aime at, is to have no King at all. And therefore it is remarkable, how that the Traitor *Calderwood* in his blasphemous Book, called *Altare Damascenum*, doth not onely rail against King *James*, charging him with perjury & persecution, but also doth inveigh against all

Demonst:
of disciplin
in the Pre-
face.

all Kings whatsoever, saying, *Naturâ insitum est omnibus regibus in Christum odium*. It seemes this mad dog did not remember Gods promise made unto his Church, That Kings should be her Nursing-fathers, and Queens her Nursing-mothers: And God who is never worse then his word, hath made his promise good; for never were there so great Instruments for the propagation of the Gospel, the enlargement of Christs kingdom, and the procuring of the peace of the Church, as Christian Kings have been; and amongst them all, never any more then our most gracious King that now is, and his most renowned Father, whom those men did so much oppose and traduce.

But what do I need to remember matters of old: for the Children are worse then the fathers, and their present practise now in *Scotland*, doth surpasse all the iniquities of their Fathers, and will make them to bee forgotten. Now Bishops and conformable Ministers, whose persons had wont to be esteemed sacred, are stoned, beaten, wounded, and drag'd out of their Pulpits: a thing which was never used by the Heathens against their Priests, of what lewd condition, or quality whatsoever. And yet those are they who swear to be good examples to others of all godlynesse, sobernesse, and of every duty they owe to God and man. Now what Godlynesse, Sobernesse, or righteousness hath been in such proceedings, the like wherof hath not been heard amongst the heathen; Let all the world judge. Before they had wont to assault us onely, with their tongues which are sharper then arrowes, and with their pens which are as light as Geese quills: But now they are come (as *Tertullian* sayes) *A stilo ad macheram*,
from

from words to blowes. That we may say with *Bernard*
Leones evasimus, sed incidimus in Dracones. We escapd
the mouthes of Lyons, but have fallen into a den of
Dragons; for these sure are Ceraustes, Fiery flying
Dragons. But would to God their madnesse had stay-
ed here: They have not onely done wrong unto Gods
Prophets; but also touched his annointed, entring in-
to a mutuall league and covenant against him, arming
his Subjects, taking Oathes of them to maintain their
cause, blocking up his Castles, refusing all his Majesties
most gracious offers for peace, and indeed proclaiming
a plain defiance unto him. Good God! Can they be
Christians that do these things? Or have they any
warrant for this out of Gods word which commands
us to be subject to Superiour powers, and that for con-
science sake, even then when all Kings were enemies
unto Christian Religion? Or have they any example
for those proceedings out of Pious antiquity? The
Christians in the Primitive Church when they were
led as sheep to the slaughter all the day long, and suffer-
ed the most exquisite torments that could be devised;
Yet would never take Armes for to resist the Prince;
but put on this resolution, *Arma nostra preces & Lachry-*
ma. Yea, when these persecuting Emperours, had oc-
casion of warre against the barbarous nations, the Chri-
stians were the Emperours best and most faithfull Soul-
diers, so terrible unto their enemies that they were cal-
led the thundering Legions. And *S. Austin* doth high-
ly commend them for their faithfull service, unto the
heathen Emperours, who did most cruelly spill their
blood, onely for their profession of Christ. And let
no man say, it was for want of power, that they did
not defend themselves by armes; for it is well known,
that

that if they had thought it lawfull to resist the Empe-
 rour by Armes ; they were of that number, power,
 and resolution, that they had been able to have shaken
 the foundations of the Empire. But now it seemes that
 these men of whom I speak, have learned another Di-
 vinity, and think that they are bound to stand to the de-
 fence of their dread Sovereigne, the Kings Majesty, his
 person and authority, in the defence and preservation
 of the true religion (as they have expressed in their late
 Printed confession of faith, wherunto they have sworn)
 so that they do plainly insinuate, that they are no fur-
 ther bound to defend, the Kings person and authority,
 then he doth stand in the defence of the true Religion;
 And that onely must be accounted the true Religion,
 which they themselves do best like of: If the King will
 not maintain that, then for all this last Oath, they
 are freed from their Allegiance, wherein they have
 more then justified the Iesuites in all their rebellious
 practises, and the Iesuites can well tell how to take ad-
 vantage thereof: for it is not long since a Iesuite wrote
 a Book, in the defence of the Loyalty of their Order,
 alledging that Protestants had allowed the rebellion of
 Subjects against Princes, as much as any of their Order
 had done, and gives instance in *Buchanan, Knox, and*
Goodman. But *Andreas Rivetus* a Professor of *Leiden*,
 answering the Iesuite, doth professe, that all Protestants
 do condemne that doctrine, and ascribes the rashnesse
 of *Buchanan* and *Knox*, *Præferbido Scotorum ingenio &*
ad audendum prompto. And now it feares me, that ere
 it be long another Iesuite shall publish a Book to prove
 that the present insurrection in *Scotland*, is a greater re-
 bellion, then was the Papists Gun-powder-plot: in re-
 gard that the Gun-powder-Treason was but the act of

a few discontented Gentlemen, and the thousand Papist in *England* not guilty of it; but in the present Rebellion of the Puritanes, they have ingaged a great part of that Kingdome, and many who indeed know not what the matter meanes, and so that this may be called the common sinne of that Sect, whereas the other cannot be charged upon the Religion of the Papists.

But you will say, it is Religion that moveth them: What? did ever the true Religion allow of rebellion? *Tantum Religio potuit suadere malorum?* I know they pretend the defence of the nationall confession of their Church, and the Oath received by their forefathers in the Yeere 1581, by the Kings example and commandement. But if it be so I will subscribe their Covenant also, which is the greatest curse I can lay upon my mortall enemy. Therefore to take away that vaine pretence, wherewith they blind you and many other simple people; I will here make it evidently appeare, First, that that negative Confession wherunto they did swear in the yeere 81, is not the nationall Confession of the Church of *Scotland*, and Secondly, that the Oath which they have now administred is not the same, which the King, his Family, States, and Subjects, did sweare at that time; But Substantially different from it in many points.

And first, that Negative Confession is not the nationall Confession of the Church of *Scotland*: But the nationall Confession is that, which twenty yeeres before, being penned by Mr. *Knox*, and his fellow-ministers, and contayning the positive grounds of Divinity; was approved by the Parliament held in the yeere 1560; and afterwards was ratified by a Parliament in
the

the yeere 1567, and registred in the body of that Act of Parliament, and so confirmed by a number of Parliaments since that time. The same is likewise received into the body of the Confessions of all the reformed Churches, and acknowledged for the Confession of the Church of *Scotland*. But as for that Negative Confession, consisting in the abjuring of Popish errors, and penned by M^r. *Craig*, for the detecting of some disguised Papists, who by Equivocation, or out of hope of Papall dispensation, did for feare of the Laws, subscribe unto the former confession ; That negative confession (I say) was never confirmed by any Parliament. What Confirmation it had, was onely from the Kings mandate, whom they procured not only himselfe to sweare and subscribe; but also to command all his Subjects to do so. But here I pray you to consider first, What age the King was of then: not full Fifteen yeeres, by foure moneths. And how easie a matter was it to abuse his tender youth ? Let us therefore appeale from K. *James a minor*, unto himselfe when he was of riper yeeres: And we shall find that he did utterly disallow of that fact, insomuch, that in the Parliament held the yeere 84. he procured the first confession to be confirmed ; but without any mention of the latter, and so in divers Parliaments following. And in the Conference at Hampton Court he did fully manifest his dislike of that Negative confession, saying that M^r. *Craig* with his *I renounce*, and *I detest*, did multiply so many particulars, that simple people were not able to conceive ; And so being amazed did either fall backe into Popery, or remaine still in their ignorance: And (saith he) If I should hold my selfe to that forme, the confession of my faith must bee

in my Table-booke and not in my head. So that it hath no civill confirmation at all. But you will say that a Sinodicall confirmation, by a generall Assembly held at *Edenburgh*, another at *Glasgow*: wherunto I answer, that the act of the Synod had onely relation unto the Kings mandate: For thus the words runne. *Forasmuch as the Kings Majestic hath set forth and proclaimed a Godly Confession of faith ——— This present Assembly doth appoint that all Ministers shall conforme themselves therunto under paine of deprivation.* So that whatsoever strength is in the Synodicall confirmation depends upon the force and vigor of the Kings mandate; while that was in force, the confirmation of the Synod was in force; and that being expired, the confirmation of the Synod is likewise expired: But the Kings mandate is expired, because upon mature judgment hee did retract and disallow it in his life time, and though he had not, yet the same being a personall act of the Kings without the consent of the States of Parliament, is now certainly expired with his royall breath: For *Mortuo mandatore expirat mandatum.* So that indeed this Confession which they now urge so violently upon the Kings Subjects, hath no legall confirmation at all. And as it hath no confirmation, So it never had the honour to be received into the body of the Confessions of reformed Churches, as was the former Confession; neither indeed was it worthy; for it is not a Confession of faith at all; but a Confession of unbelcefe: The author tels us not what he doth beleeve, but what he doth not beleeve. And I hope you will all confesse, that faith consists in assenting to revealed truths, and not in dissenting from errors. Besides is it not more fit, for a Minister to teach his people

ple positive truths of Christian Doctrine, then to spend his time in telling them of unknown heresies?

And as that Negative Confession is not the nationall confession of that Church, so the Oath that is now ministred, is not the same with that which was received by the Kings Majesty and his Subjects in the yeere 81 as is pretended: But is substantially different from it in many respects.

1 In the former Oath or Covenant, they did swear with the King and by his commandement, and their is no doubt but it is most lawfull for Subjects, (if the matter of the Oath be true and Lawfull) to swear by the commandement of the king, to whom primarily and Originally, belongs the power to minister an Oath, and to others only by Commission and power delegated from him: But this new Oath, is not only without the King, but against him, and flat contrary to his commandement; For since the time that his Majesty manifested his Royall pleasure, requiring them to renounce their covenant, they have proceeded and sworn many thousands of people. So that I am sure by the Lawes of our Kingdome they are in a great Premunire.

2. In the first Oath or Covenant, there is no bond of mutuall defence. But in this new Oath there is a bond of mutuall defence of one another, *Against all persons whatsoever*, the King himselve not excepted.

3. Although there had been such a bond of mutuall defence in the former Covenant, yet ought it not to be in this: for Subjects may lawfully make a Covenant of mutuall defence by Armes, by the consent of the King who only hath the power of the Sword within his dominions; But they who made this late Covenant had not the Kings consent: but did it contrary to

the Kings expresse will and pleasure : wherein they have violated the lawes of their own kingdome which they were bound to maintaine : for by an act of Parliament *Anno* 1585, all leagues or bonds of mutuall defence made without the privity and consent of the King are expressely forbidden. And as in this respect their Covenant is contrary to the Lawes of their kingdome ; So I am sure it is contrary unto the Law of God ; for I never knew any Divine who doth not maintain that unto the undertaking of a just warre, there is required not only a good cause, but also lawfull authority. A just cause of warre doth not warrant every man to undertake warre, though against a stranger, (much lesse against the King, against whom no cause, though never so just, can make a warre undertaken by his Subjects warrantable) But a just cause doth only warrant the King, or supreme Magistrate, in whom authority is originally and Primarily ; and without whose commission the Warres undertaken by private men, are no better then robbery and murther. That rash and heady adventure of the Israelits against the Canaanites. *Num. cap. 14. v. 44.* was without authority ; for neither *Moses* nor the Arke went up with them : and therefore *Moses* doth call their attempt a presumption ; and they prospered accordingly, for they were smitten unto *Hormah*, a name answerable unto the event, namely *destruction*.

Lastly, this Oath is not the same with the former, because it contains not only the old Covenant, or confession ; but also their owne interpretation of it : For they do plainly insinuate, that Episcopall government, and the 5. Articles of *Perth*, are abjured in that Confession. Now it is reasonable, that a few factious spirits

rits who are the Authors of this conspiracy, should take upon them to interpret a Nationall confession, and obtrude their interpretation upon the whole Church, forcing all men to sweare unto it ? This were too much though their interpretation were true, because it wants publique authority and approbation. But indeed the interpretation is most notoriously false, and like the glosse of *Orleance* which destroyes the Text. Episcopall government is not abjured in the Negative confession, nor so much as mentioned. If any man shall say, That Episcopacy is included under the Popes wicked Hierarchy, which there is denied; he will prove himself ridiculous : for it is well known unto all that ever looked into the Ecclesiasticall history, that the Church was governed by Bishops, 600 yeers before the Popes wicked Hierarchy began. And as that government was not abjured, so neither is it any innovation at all: for it is evident that in the yeere 81. they had Bishops, and it is yet to be seen registrate in the Books of Councell, and subscribed by the Commissioners for the time, how that but a little time before the publishing of that Confession, the generall Assembly did agree with his Majesties Regents in his minority, that the estate of Bishops (which is one of the estates of Parliament) should be maintained and authorized: But about foure or five yeeres after, about the yeere 83. the generall Assembly tooke upon them, contrary to their own subscriptions, to discharge the estate of Bishops, and to declare the same to be unlawfull; commanding all the Bishops in the kingdome to dimit their places and Jurisdictions, under paine of Excommunication: and in like manner commanding the King and his Councell under the like payne, not to choose any o-
Kings declaration.

thers

thers in their place. But when that wise King saw their proceedings, and how they took more upon them then ever the Bishops had done; and under the pretence of their new discipline, trod upon his Scepter, labouring to establish an Ecclesiasticall tyranny of infinite Jurisdiction: and perceiving withall, that their new erected government was the mother of all faction, confusion, and rebellion; And that it tended to Anabaptisme and popularity; and to the overthrow of his State, Crowne and kingdome: 1584, he called a Parliament, and by the consent of all his States hee overthrew their Presbyteries, and restored againe the Bishops to their places. But indeed at that time the Sonnes of *Zeruah* were too strong for him that hee could never invest the Bishops with their full power and authority, untill that happy time that his Majesty came unto the Crowne of England: And then not long after by a free General assembly held at Glasgowe, he did not erect, but ratify and confirme the estate of Bishops, The acts of which Assembly were immediately after confirmed by Act of Parliament, So that Episcopacy is no Innovation, as is pretended in this last Oath.

And as for the 5. Acts of Perth Assembly, they were never intended to be abjured in the Negative confession: for there is no mention of any of them; neither can they be comprehended under popish rites. Kneeling at the Communion, is no popish rite, for I have upon another occasion proved it to be the gesture used in the Primitive Church at the receiving of the Sacrament; And that the first that ever did sit after their fashion was the Pope, to expresse his state; So that we may justly charge them, that the gesture which they

they use, is abjured in that confession, amongst the rest of popish rites. The Five Holy-dayes established by the Assembly of Perth, are not Popish rites ; but such as were observed in the Church, since the dayes of the Apostles, as may appeare by that bitter contention, between the Easterne and Western Churches, about the observation of Easter. And as for the other three Articles, for private Baptisme, the Communion of the sick, and Confirmation of Children; There is no man in his right wits who will not acknowledge that they were in use many hundred yeeres before Popery was hatched ; and are in themselves things not onely lawfull and expedient, but in some cases necessary.

But yet they will say, that these things are abjured in generall termes, when they sweare to continue in *the obedience of the doctrine and discipline of that Kirk.* For answer wherunto, I shall desire you to consider First, that they say not they will continue in the *present discipline of this Kirk*; (as these new men doe interpret it) but indefinitely, that they will continue *in the discipline of this Kirk.* Secondly, albeit they had said so; yet by the discipline we must understand that discipline, which was established by authority and Law ; And not that which was violently brought in by some factious Ministers and their adherents. Now I have shewed that Episcopall government was ratified and confirmed by divers Acts of Parliament ; but never dissolved by any : and that their Presbyteriall government was put down by act of Parliament ; but never established by any. Thirdly, say that by discipline, we should yeeld to understand, that discipline which then was used, though
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brought in by private authority : Yet certainly it was never their intent to sweare to maintaine that discipline in all particulars without alteration or addition : for such an oath had been simply unlawfull ; because that thereby they should have made a perpetuall Law concerning ceremonies and rites, which are themselves and must be changeable according to the Exigency of the times. And so if that interpretation which is now given of the words , were true, it would follow ;

1 That their negative Confession were directly contrary unto their positive Confession, which is the only true Nationall confession of the Church of Scotland ; For in that confession, in the 20th Article, touching matters of Policy and order , they say : *Not that we think that one policy and one order in Ceremonies can be appointed for all ages, times and places : For as Ceremonies such as men have devised are but temporall, so may and ought they to be changed, when they rather suffer Superstition, then that they edifie the Church using the same.* So that by these mens Interpretation, here is Confession against Confession : The positive Confession declares matters of Policy and order to be alterable , and such as upon occasion both may and ought to be changed : But these men do so interpret the negative Confession and Covenant , as if they were bound by an oath, to preserve the same Orders that were used in the year 81. inviolably for ever.

2 Such an Interpretation is against all right reason ; For the condition of the Church being changeable, the same Orders cannot be convenient for her at all times : As the same policy is not fit for the Church in all places, so neither for one and the same Church at all times.

3 Such

3 Such an Interpretation shall condemne the practice of the ancient Church, which did upon occasion often change her rites, as namely dipping in Baptisme, which she changed from once into thrice, and again from thrice into once.

4 It is contrary to the Judgement of all Divines. Mr. Calvin tells us that *In externis disciplina and Ceremonies Christ would not particularly prescribe what we sho to follow, Quid istud pendere a temporum varietate prouideret.* And again he saith, That sometimes it profiteth and is expedient that there be a difference in these things, lest men should think that Religion were tyed unto outward Ceremonies. And indeed, to make the Rites of the Church unchangeable, were to confound matters of Doctrine, and matters of Discipline, matters of Faith, and matters of Order. The rule therefore of *Tertullian* is infallible; *Regula fidei immobilis, irrefragabilis, Cetera disciplina admittunt uarietatem correctionis.*

5 If they had sworne (as these men would have it) to maintaine their discipline which they then used without alteration or addition, like the Laws of the *Medes and Persians*; Then had they ascribed unto themselves an absolute perfection, more then ever did the *Pharisees* in Christs dayes, or the *Kadapoi* after, or the Popes of late, since they established their own infallibility. Surely the contrivers of the first Confession, did manifest a great deal of more modesty in their Preface. *Protesting; that if any man shall note in this our Confession, any Article or Sentence repugnant to Gods holy word, and do admonish of the same in writing, we by Gods grace do promise unto him satisfaction from the mouth of God, that is, from his holy Scriptures, or else,*

reformation of that which he shall prove to be amisse. And are these men become wiser then their Fathers, to think that nothing w^h they did, could be amended?

6 That could not be the meaning of the first Oath to maintain their discipline in all points without alteration: For they themselves during the days of the Presbytery did change many things, and that as I beleeeve without violation of their Oath. Sometimes their Lay-elders had voyce in the Presbytery, afterwards the Ministers perceiving the inconvenience, restrained them to their Parish-sessions: Sometimes it was made altogether unlawfull to bury in Churches; afterwards they did permit it. And if I had the inspection of the Book of the Acts of the generall Assembly which I have not seen these four and twenty yeers; I would make it appear that every Assembly, did either alter or adde something in matters of discipline. Finally, How could they Swear to maintain that discipline in all points, when there are many things in their new found discipline, whereof they were not agreed, nor are to this day? as namely, Whether Pastors and Doctors be one office, or distinct; And if distinct, Whether Doctors have any voyce in government: What is the Office of Deacons, and whether they may give a voyce in the consistory with the rest: Whether their ruling Eldermen be Ecclesiasticall persons or Lay-men: Whether their Office should be only annuall, or during life: Whether those Elders should have a voice in the election, Ordination, deprivation of ministers; and in weilding of the keys for Excommunication and Absolution.

By all which it is more then manifest, that the meaning

meaning of these words in the former Oath, [*We will continue in the obedience of the discipline of this Kirk*] is not that they would observe the same discipline then used in all particulars, without alteration or addition: for so their Oath must be contrary to their Confession of faith, contrary to right reason, to the practise of the Primitive Church, to the opinion of all Divines, yea, contrary to their owne practise, and indeed such an Oath, as were both unlawfull and impossible to be observed. And unlesse that Interpretation be allowed them, that Oath makes nothing either against Episcopacy, or the five Articles of Perth, we must therefore finde out some other meaning of these words of the Covenant. It is a rule in the civill Law; *Semper in dubijs benigniora sunt praeferenda*, And again, *Non sunt rejicienda leges quae interpretatione aliquâ possunt convenire*. If any thing, Fact, writing or Law may in reasonable construction admit two interpretations, the best and mildest is ever to be received. But the words in the former Oath may admit a good interpretation, namely they did sweare to continue in the discipline of that Kirk, in regard of all substantials, viz. for administration of the Sacraments, and weilding of the Keyes for binding and loosing of sinners, and that for the particular determination, of person, time, place, and outward forme of administration; They would observe the discipline of that Kirk, which should be from time to time lawfully established. And therefore it is (as I observed before) that they did not say *The present discipline of this Kirk*. And by this Interpretation which is the only reasonable sense of these words that can be given; they are all bound by their

nationall Oath, (as they terme it) to submit themselves to Episcopall government, and the Articles of Perth, which were lawfully established, and are now a part of the Discipline of that Church.

Thus have I shewed that this late Oath is substantially different from the former: in that now they doe not sweare with the King, but against him; It containes a bond of mutuall defence of one another; It inables Subjects to take Armes without lawfull Authority, and containes such an interpretation of the Old covenant, as is manifestly false. In all which respects, the Oath is unlawfull: But yet to convince them further of perjury I will shew unto you, that they have not observed any of these conditions which God himselfe requireth in an Oath. In the fourth of *Jeremy* and second verse: *Thou shalt sweare the Lord lieth, in trueth, in iudgement, and in righteousness.* In trueth, and therefore not falsely; In judgement, and therefore not rashly: In righteousness, and therefore not lewdly nor to a bad end. We must sweare in trueth and not falsely; for the Lord himselfe saith, *Thou shalt not sweare by my name falsely,* *Levit. 19.12.* The onely true matter of an Oath is trueth, but all the grounds of this last Oath, are notoriously false, as namely that the Negative Confession, is the Nationall confession of the church of Scotland: And I have shewed that to be otherwise. That this Oath is the very same that King *James* and his Family did sweare: And I have proved that not to be so. That Episcopacie and the five Articles of *Perth* are innovations abjured in the former Oath: and I have manifested that to be evidently false. Finally, That what they doe is to avert, *The danger of the true reformed*

med religion, of the Kings honor, and of the publick peace of the Kingdome. When as indeed they could not have taken a course more to indanger the true Religion, wound the Kings honour, and disturbe the publick peace. So that in this late Oath there is no *trueth*. Againe, We must sweare in judgement, that is, out of a certain knowledge of the thing which we sweare. We finde in the fifth of *Leviticus*, that when a man did sweare that which was *hid from him*; It was a sin for which a Trespasse-offering was to be offered. And now they have sworn unto many things which are hid from them, and whereof they could have no certaine knowledge; for they could not know that the Negative Confession is the National Confession of that Church; nor that this Oath is the same with that which the King did sweare; nor that Episcopacy and the five Articles of *Perths Assembly* were abjured in the former Oath: For I have evidently proved all these to be false. Besides, in the Catalogue of errors renounced, there are many things wick common people cannot understand, as namely, I would gladly know, how many amongst that multitude who have sworn this late Covenant, doe know what is *Opus operatum*, abjured in the Oath. It is wisely provided in the civill Law, that none should be admitted to sweare, who are not of some reasonable understanding, and therefore no Idiots, nor mad men, nor children are admitted to be witnesses: But in this last Oath they have sworn many thousands who have not so much knowledge of an Oath, of Religion, or of the confession of Faith; as a child of seven yeere old. And therefore they doe not sweare in *Iudicio*. Lastly, as we must sweare in *trueth*, and in
judge-

judgement, so also in *righteousnesse*: As the matter of our Oath must be true, and our knowledge of it certaine: So we must sweare unto a good and lawfull end: For to make the name of God a bond to doe evill, is a sinne out of measure sinfull. But the end of this last Oath is most unlawfull, even to arme Subjects against their Prince, and pull downe Orders established by Lawes, wherby they make that which should be *Sacramentum pietatis*, to be *Vinculum iniquitatis*. These Oaths vve call *Juramenta latronum*, such as theeves and robbers take to be true one to another: For they doe not only joine hand in hand (as *Solomon* tells us) but doe even also by Oath bind themselves to doe mischief. *Tobiah* the greatest hinderer of the Temple, had many in *Judah* his sworne men. Further, as they have not sworne neither in trueth, in judgement, nor in rightousnesse: So there are many who have sworne this Oath, who before did receive the Oath of the Kings Supremacie, and of Canonick obedience, and conformity to the Articles of *Perth*: So that here is Oath against Oath. Belike these men doe challenge a *Papall* power to dispence with Oathes. All these things being considered, I have discovered as much perjurie in their Oath, as can be committed in a promissorie Oath. And then wee know that the rule in Divinity is, *Penitenda promissio, non perficienda praesumptio*. And surely since this is a swearing age with them, they may doe well to sweare once more, that they will never sweare so againe. When *David* had made a rash Oath to destroy *Nabal*, in cold b'ood he did choose rather to breake his Oath then to keepe it. And I think there is no Divine who will not say, that

PROV. II. 2.
Nehem. 6.
18.

Herod

Herod had better broken his rash oath, then cut off *Iohn Baptists* head. And yet I must tell you, it is not altogether so haynous a crime to take a head from a Prophet, as to pull a Crowne from a Kings head.

And now have I taken from them all pretence of Religion, (which is not fit to make a cloake for such knavery) by shewing that the Negative confession, is not the Nationall Confession of the Church of Scotland; and that this Oath is not the same which was sworne *An. 81.* but an Oath in many respects altogether unlawfull: And finally, that Episcopall government, and the Articles of *Perth* are not abjured in the Negative Confession. I will now guesse what are the true causes that set them on work, not using light conjectures, but building upon more then probable grounds.

1. That which sets the *Clergie* on work is *Selfe-love*, which (as *S. Austin* sayes) did build the Citie of the devill. It is pride, singularity, ambition, and the desire of popular applause. They cannot endure to be subject to a Bishop, esteeming themselves men of greater gifts and perfections, then those who are appointed to be their Bishops, and so *They perish in the gaine-saying of Core*. You know that *Core's* sinne was disobedience: he would not be subject unto *Aaron* appointed his Superiour by God; nor to *Moses* either who swayd the Scepter: So they by their good will, will not be subject either to Bishop or King. This pride hath beene the occasion of many heresies in the Church, as will evidently appeare unto those who read the Histories of *Arius* coveting the Bishoprick of *Alexandria*: of *Donatus* labouring to have beene Bishop of *Carthage*: of *Novatus* desiring

De civit.
Dei Lib. 14.
cap. 28.

ring a Bishoprick in *Italy*: and of *Aerius* contending with *Eustathius* for a Bishoprick in *Pontus*. These men affecting these honorable places, and receiving their severall foyles, when through ambition they could not get the places they sought for in the Church, they laboured to gaine honour another way in their severall Synagogues. So I could tell you of a man, who is now a ring-leader of the faction in *Edenburgh*, and hath publickly preached the King to be a Papist, and when his Majestie desired them to renounce their Covenant, promising them all reasonable satisfaction in other things: he in a Sermon compared his Majestie unto an Italian who promised mercy to his vanquished enemy, upon a condition that he would renounce Christ, which when the Caitiff had done, presently stabb'd him to the heart, saying, I hope now I have killed you both soule and body. Yet this man within these two yeeres was an earnest suter for the Bishoprick of *Argyle*, and was recommended for it by many of the Bishops of that Kingdom; but missing thereof, the same humor which possessed *Arius*, *Donatus*, and the rest, doth now also work in him.

M. Henry
Rollocke.

2 That which sets the Lay-men on work, is covetousnesse: amongst whom not a few would gladly prey upon the Bishopricks, as their Fathers did upon the Abbeyes. This was observed by M. Cartwright, and the Author of the Ecclesiasticall discipline of their Lay-followers in England; And, (I must needs think that they of Scotland, as they are of the same religion, so they are of the same mind) Whilest they heare us speak against Bishops and Cathedrall Churches, (saith the Author of the Ecclesiasticall discipline)

Discipl.
Eccles.

pline) it tickleth their cares , looking for the like prey they had before of Monasteries: Yea, they have in their hearts devoured already the Churches inheritance. They care not for Religion, so they may get the spoile. They could be content to crucifie Christ, so they might have his garments. Our age is full of spoiling Souldiers , and of wicked *Dyonisians* , who will rob Christ of his golden coat, as neither fit for him in Winter nor Summer. They are Cormorants, and seek to fill the bottomlesse sacks of their greedy appetites. They doe yawne after a prey, and would thereby to their perpetuall shame, purchase to themselves a field of blood.

3 I may more then probably conjecture that they have another ayme, even such as was *Ieroboams* ayme: When he had drawne away the ten Tribes from the house of *David*, he said in his heart. If the people goe up to Ierusalem to worship, their heart will returne againe unto their Lord *Rehoboam* ; And therefore he erected two golden Calves, and said unto the people, It is too farre for you to go up to Ierusalem: These are the gods that brought you up out of the land of Egypt. So those men intending to draw away the Kings Subjects from their Obedience, and perceiving that if they should joyne with his Majesties good Subjects, in the true and orderly worship of God, that their heart would returne againe unto their Lord the King: They have devised an Idol of their owne brain, like *Ieroboams* Calves, even their Presbyteriall discipline, and cry that up as the only true worship of God.

And yet I hold not them all to be alike guilty; but that many of them, yea the farre greatest part, have

2. Sam, 15.
11.

not as yet learned *the deepnesse of Sathan*. We may distinguish them into three degrees. The first sort, are they who have contrived the plot, are the ring-leaders of the faction, the seducers of others, and so dogmatizing heretiques. For these I can make no excuse; but leave them as wilde Asses to be spoken within the moneth of their affliction. The second sort, and the far greatest number, are those who have been seduced by them, like those Two Hundred who followed *Ab-solon* out of Jerusalem knowing nothing of his Treason. They have been drawne to dance after their pipe, though they understood not the Spring; and have been carried head-long with it, before they knew well what they did: And all under Godly pretences. For they were made to beleieve that the very state of Religion, Church, and Kingdome; did depend upon this New Covenant, and that all men were bound in conscience, to defend the Nationall confession of faith, and the Oath sworne by their forefathers. Besides it is a plausible matter with the people to heare them depraved, that are in authority; but especially to understand of any liberty or power, which may appertain unto themselves. Furthermore also it is not unknowne to any of Judgement, how much the profession of extraordinary zeale, and as it were contempt of the world; doth worke with the multitude. When they see men goe simply in the streets, and bow down their heads like a bull-rush, though their inward parts burne altogether with deceit, wringing their necks awry; shaking their heads, as though they were in some present griefe: lifting up the white of their eyes sometimes, at the sight of some vanity, as they walke, when they heare them give great groanes: Cry out against this sinne

sinne and that sinne, (not in them their hearers, but in their Superiors) and finally, make long prayers, (under colour whereof they devoure not onely the houses of Widdowes but of married folkes too) When, I say the multitude do heare and see such kind of men; They are by and by carried away with a marvellous great conceit and opinion of them, and with such shewes have these Pharisaicall teachers drawne the multitude after them, who have not their senses exercised to discern between good and evill: but judge onely by the outward appearance. If they should judge them by their fruits; they should find them to be very farre from the true Religion. S. *James* hath given us a most full description of the true religion. *The wisdom that is from above, is first pure, then peaceable, Gentle, and easie to be intreated, full of mercy, and good fruits, without judging, and without hypocrisie.* Whereas *Solomon* describes wisdom to have built her a house with seven pillars; So the Apostle describes this heavenly wisdom, (which is the true Religion) by seven properties, neither of which will agree with their religion. It is not Pure; Fortherfore is the true religion called pure because it alloweth of nothing which is not in it selfe just, lawfull, and honest. And hereby *Lactantius* proveth against the Gentiles, the verity of the Christian religion. But their Religion alloweth of many things, which in themselves are neither Just, lawfull, nor honest, as namely, *Vsury, Sacriledge, disobedience to lawfull authority, and rebellion against Princes. Again, is not peaceable*; for these men are the incendiaries of Christendome, as if they had come to set fire upon the Earth. *Not gentle*, For they are more austere in their carriage, then ever was *Cato*. *Not Easie to bee*

Iam. 3. 17

intreated; for they will neither be perswaded by their friends, nor commanded by their superiors, to doe any thing, but what they will, squaring themselves by that old rule of the *Donatists*, *Quod volumus sanctum est*. Not full of mercy and good fruits: For they are all for sacrifice, nothing for mercy; All for the duties of the first Table, neglecting the duties of the second: Their faith hath drowned their charity: For we have knowne them pull downe many Churches, and yet build but a few Hospitalls. *Not without Judging*: For of all men living they are known to be the most rigid censurers of others. And consequently they are not without Hypocrisie: For that is the true note of an hypocrite, when one, (as our Saviour saith) can spy the mote that is in his brothers eye, and not discern the beame that is in his own. And yet with their pretence of piety they have deceived a number of simple people. But there is yet a third sort, who have subscribed the Covenant against their conscience, onely for fear of a Massacre, which they had just cause to suspect, when a Catalogue was taken up of the names, what in every Parish, of those who refused to subscribe. And now, I pray you, what is become of their plea of Christian liberty? For when we did presse them to conformance themselves unto the Orders of our Church, they alleaged that it was contrary to Christian liberty to enforce men to the doing of any thing against their conscience, and that a man should be fully resolved in his owne mind of the lawfulnessse of that which hee doth. And yet we did urge men onely under payne of suspension and Excommunication; and that after much patience and forbearance

bearance; using withall all fair meanes to perswade them. But they compell men to subscribe with them against their Conscience, by Pike and Pistoll, threatening no lesse unto the refusers then losse of life, goods, and lands. By this ye may iudge of the sincerity of their actions, and what they would doe in other places, if they should once gaine the power into their own hands.

All this paines have I taken, to detect these men and their proceedings, to the end that I might draw you off from their faction: For who would be in love with that Religion, whose bond is Perjury, whose badge is Rebellion? Therefore, come out from amongst them, and separate your selves; Be not partaker with them in their sins, lest you receive also of their plagues. Manifest your dislike of them & their proceedings, by conforming your selves absolutely unto the Orders of this Church in all things, and think not to halt any longer between God and Baal; Neither be afraid of their power; for howsoever they prosper for a time: It is but a Summer storme, *Nubecula est & cito pertransibit*: You may assure your selves that in end they will not prevaile: *For that God by whom Kings reigne will* 1 Sam. 2. 10
give strength unto his King, and exalt the horne of his anoynted: He will scatter the people that delight in Warre, even make the hearts of the Canaanites to melt, and their joynts to tremble: *But will satisfie the* Psal. 91. 16.
King with long life, and shew him his salvation.

And now I have wearied both you and my self with a long Speech. I know there are many here who thinke I have spoke too much; But I could not have said lesse, and manifest my fidelity to God and
the

the King. And if it be true which is grown unto a Proverb, that *Leues loquuntur cura, ingentes stupent*: No man can expect that my Speech should be eloquent: For I protest before God, that I have spoken out of the grief of my heart, and the very anguish of my Soul. When I consider the fearfull afterclaps that are likely to ensue: It fears me, that our finnes are come unto a full Maturity, and that we are ripe for Gods Sickle to reap us. I dare not say with *S^r. Paul*, that I could wish my selfe *Anathema*, or separated from Christ for my Country-men: But I can say with a sincere heart, that I could be content, my life were given in a Sacrifice, so that could procure the peace of the Church, redeem his Majesties honor, which is so deeply wounded, and preserve my native Country from destruction. And therefore I beseech all you who bear good will unto Sion, that you would apply all your indeavours, for quenching of this fire; especially labouring to reclaim them who are committed to your charge: *And of some have Compassion, making a difference: and others save with fear. Pulling them out of the Fire.* And let all of us be instant with God in Prayer, lifting up our hearts and our hands to the heavens, and beseeching him who is the Author of peace, and lover of Concord, that he would be pleased to open the eyes of that people, and turne their hearts, that they may acknowledge their duty to God, and to his Vice-gerent. Amen.

Indeverf.
22.23.

61.1.11.2

F I N I S

